

On the study of our national cuisine in the context of historical folklore texts of Nakhchivan

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Abstract

I would like to point out to researchers in this field that the people's treasure is folklore. We find all the concrete data of national traditions in folklore. Because the rich culture of the Azerbaijani people, their ancient history, delicious and rich cuisine, freedom of will, wisdom - all this history is preserved in folklore. We can easily say that the national dishes of Azerbaijan will continue to decorate our tables. Folklore is a source of increasing value and wealth. In the article, the dishes of our national cuisine, which have this richness, are examined for the readers. Azerbaijani cuisine has a unique voice in world cuisine with its rich and delicious dictates: gases and sweets. The share of the people here is undeniable. The fact that national dishes of historical Azerbaijani cuisine are widely processed in folklore texts of the people is very relevant. Here, the position of the development of food names in folklore texts of Azerbaijani cuisine, which is an important part of material culture, was examined, samples were selected and filtered. During the analysis, it was found that there are a lot of food names related to our national cuisine in folklore texts of Nakhchivan lands and the frequency of occurrence of these names is high. This shows that people love national cuisine; these dishes are prepared with soul in every home and eaten with pleasure. Studies also show that most of the food names used in Nakhchivan folklore materials refer to the national cuisine. In folklore texts, there are almost no dishes from the cuisine of other countries. This is due to people's preference for nationality. The names of the dishes included in the study are still widely used in our cuisines. This shows that national dishes have not lost their relevance, even though the cuisine of other countries is widespread.

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Introduction

Azerbaijani cuisine is one of the oldest and richest cuisines. Although the basis of our cuisine is our national dishes, there are also many dishes from the cuisines of other countries. Of course, this has increased even more recently. One of the main reasons for this is the accessibility of the Internet, the presence of the largest search engine Google and the creation of a YouTube channel in visual or audio format. As you know, one of the most important factors that introduces the country and its people to the world is its cuisine. Azerbaijani cuisine, which is an important part of material culture, has a special place in world cuisine with its taste and diversity. "Azerbaijani cuisine is in harmony with the culinary culture, history, philosophy, table psychology, traditions, physiology, hygiene, chemistry, technique, ethics, aesthetics, poetry and other aspects of cuisine, and also somehow combines the practical skills created by the Azerbaijani people in historical harmony with the environment" [6]. Therefore, cuisine is very important for the nation. To do this, everyone should preserve and present their national cuisine to the world as an important part of their material culture. After all, the role of cuisine in the development of tourism is great. We know that many tourists go to other countries just for the sake of their cuisine. This gives reason to say that cuisine is not only in the kitchen, but also in the development of the state. Examples of Nakhchivan's folklore reflect the history, culture of the region [9, 11].

Main discussion

Traditions and customs, people's way of life and lifestyle, beliefs, mythical and real ways of thinking. Nakhchivan is historically the place of the oldest and richest delicious salt deposits. Salt clinics, salt caves and salt stone axes were found on these lands. The roots of salt mining in Nakhchivan go back to the Stone Age. This is evidenced by stone axes, tools and pickaxes found here during archaeological excavations in 1870. Stone axes found on Duzdag (salt mountain) were sent to the museums of Nakhchivan, St. Petersburg and Tbilisi [10,72]. Because women use them for cooking. But it should be noted that no matter how much we turn to the cuisine of other countries, our national dishes are in the first place on our table. Because the most delicious Azerbaijani stuffing, pilaf, meatballs, *bozbashi*, *kallapacha*, *yogurt*, etc. Such gourmet dishes have an irreplaceable taste. These delicious dishes are very popular among the people and are reflected in the cultural culture created by the people. The delicious and satisfying national dishes of Azerbaijan have enriched and enriched the folklore material with their beauty. By the way, there are dishes belonging to each region of Azerbaijan and this is reflected in the folklore of each region. Let's filter

the names of the dishes used in Nakhchivan folklore texts: "My wife puts the bread in the middle. The dish is also meatballs. They eat bozbashi. They ask for meatballs and suddenly the guest says:

-Native brother...

He says:

-Yes brother. My wife, don't cover the meatballs, and I will answer the guest's question" [1, p.106].

Meatballs, which are a delicious taste of our cuisine, are eaten in two pieces in many parts of our country. First, the water is cut off, then the breast is crushed and eaten. We see this in the example above. Note that we cut bread into the broth of a dish we call bozbash and eat it with the bread. Here I recall a riddle that emerged in Nakhchivan. Where is lavash eaten with lavash? In other stories we come across the name of the meatball dish. Although meatballs and meatballs are similar, they are different dishes. Remember, meatballs are peas in a bowl. This is not the case with meatballs. In the Story of Mullah Allahgulu we see a paragraph about meatballs: "The servant of God came to me and said that my wife is hungry. Let's see what you have prepared from meat. My wife brought it to me, my friend, I cooked cutlets, come in and sit down" [4, p.158].

In this story, we come across the names of our other national dishes - dolma, bozbash:

"One of the wives said, "I made meatballs". Don't you know I don't eat meatballs?" said one, I hung a goat, she told me but don't you know I don't eat goats, someone said I ate a scarecrow, don't you know I don't eat a scarecrow? [4, p.158].

Of course, it is impossible not to eat these dishes. Here, Molla Allahgulu oppresses his wives because he is a tyrant. That is why he says, "I don't eat" what is offered to him. These dishes are popular dishes of our national cuisine.

In the same story, we see the tyrant mullah asking for pilaf: "Mullah Allahgulu shouted I want pilaf. His wife said: "This is your pilaf" [4, p.159].

Knowing the mullah's character, his wife cooks all the food and makes it herself. She brings it to the table whenever he wants. This example actually shows how skilled an Azerbaijani woman is, how much work she has, and how well she knows the kitchen.

The saying about dolma is also common among the people.

You are tired of being full and you can't get enough even for a day.

Haşıl is one of the dishes of our national cuisine. Let's see how the name of this dish is used in folklore examples:

"Hamid woke up again when he wanted. His mother cooked the food. Maybe Hamid helps:

His mother sent a message to his father with him" [5, p.67].

Or: «The bakers at work baked bread and put a big bowl on a chair, let them eat" [4, p.23].

We also encounter the name of this dish in the fairy tale "Two Neighbors":

“One day, poor neighbors - a husband and wife - are sitting in the yard. They see the rich man's wife cooking. A man says to his wife:

- My wife, I am hungry. But how can she eat? [3, p.179].

Based on the examples, it can be said that the name of this dish is often mentioned in folklore texts. This is because everyone has the strength and ability to cook it, because it is made quickly and does not require large expenses.

It is known that Nakhchivan fish is also popular among the people. Our fish cuisine is very rich, because we have various fish dishes. We also find this in folklore examples:

“He buys fish and brings it. Lady, cook fish and eat it” [4, p.13].

Pilaw's has a special place among the indispensable dishes of Azerbaijani national cuisine. This dish, rich in variety (200 varieties), has been reflected in world cuisine. This dish, known as ash pilaf in some regions, is called the king of our tables. And this name is deserved by its taste and appearance. Since it is considered the king of the tables, at a wedding, at a party of happy days, the meal comes last. And the quote says: Stone flies through the window

The king of the tables eats.

The masterpiece of this dish is that dancers and dancers in national costumes bring soup for engagements and weddings. This confirms the nationality of the dish, its value, in a word, its "royal" position. Let's see where the name of this dish is often mentioned in folklore texts:

I prepared a soup in the evening,

I put poppy seeds on it

It is the bride's secret

Welcome, welcome [4, p.102].

The name Ash is also found in kisses:

Afruz, Afruz, crucian carp,

When the pot boils.

Afruz goes to work

When the bear crosses the mountain [3, p.96].

We find it like pilaf in the proverb:

Laughing is ridiculous; plov is a lynx [3, p.116].

In the example above, Molla Allahgulu's language expresses the name of eating pilaf.

Since pilaf or soup is a personal dish, it is always on the table on all special occasions. There is a table decoration on other good works such as plov on holiday evenings, past Wednesdays, engagements, weddings, etc. Remember that not everyone can cook *ash* (plov) well.

I remember a saying about this:

The rain made the pilaf delicious,

The bride's face turned pale.

Or sometimes we use it as a joke:

What is this pilaf, where is the oil?

Such expressions are common among the people.

There are also many dishes made with eggs. This variety of food is mostly eaten in the morning and lunch. Because eggs are said to be difficult to digest, so eggs are not eaten before going to bed.

This quick-cooking dish is on the menu of almost every home. We see the name of this dish in the joke "I ate at home". We read from this anecdote: "Oh uncle, why don't you cut a piece of our bread?"

The butcher laughs and says: "Brother, don't worry, I knew you were cooking eggs, so I came home to eat eggs" [4, p.382].

It is also used in proverbs: Meat is life, eggs are half.

Sometimes people with monkeys are told: "Today he eats protein, leaving the yolk for tomorrow."

We mentioned above that pilaf is also called ash. However, soup is also processed into other dishes. For example: porridge, yogurt, milk, etc. We read from the joke "If there is a stone on a horse, eat it from the top": "They boil milk in the morning. It attracts ticks. It sees that its mother is applying more milk from her hips" [4, p.397].

The soup made in the name of laughter is the name of milk soup. In the example below, we come across the name of the yogurt soup eaten: "A woman cooks a piece of kefir from a thousand torments. When the time comes, she eats the pot, she eats it at the street door" [2, p.33].

Shish kebab varieties are also masterpieces of our national cuisine. The chief chefs of this dish, which has a wide range, are men. And this dish can essentially be called field food. Since not every house has the opportunity to cook, this dish is mostly cooked on the street - in a chimney - or ordered. Those living in houses with gardens slaughter sheep and make kebabs when their beloved guests come. When friends get together, they usually slaughter lambs and make kebabs. The fact that men slaughter and prepare shish kebabs is also reflected in folklore texts. If people do this, it will also be reflected in their own folklore texts.

Let's consider the following example: "The shepherd takes the dog and follows the herd. When the herd comes, the haram gather the herd together, slaughter the man and cook a barbecue" [2, p.91].

Kebab, a special dish of the winter months, is loved and eaten for its vitamins and strength. Preparing this dish requires time and effort. Therefore, not everyone can cook this dish. Women who cook also have a great gift. As it is said in the folklore text:

“The Shah came to visit his sister. The girl boiled the skull in the pond. The Shah was astonished when he saw his sister in armor” [3, p.191]. The fact that the Shah’s sister was surprised by the way she cooked shows that this dish was a bit difficult to prepare. Or: On the other hand, after our daughter cooked barbecue on a spit, she took some meat and water from a plate and took it to her mother and said: “I also brought a share for my father.” [2, p.156].

I remember a popular saying about skulls recently.

The meat of fish skulls is eaten with the hand

Chicken has a special place in our cuisine among dishes that stand out with their originality and taste. People eat it more fried and squeaky. When you go on a trip, it is usually cooked in the form of a roast and put in a travel bag. We come across this idea in the tale of the golden rooster:

“Three brothers are getting ready to go. Everyone takes a bag of gold. Alemdar’s mother cooks three chickens for him. The brothers are going” [2, p.222].

There are also many dishes made from goose meat. It must be admitted that goose meat, like other products, is not eaten and loved by everyone. We also follow the point about goose meat in folk texts:

“Take this gas and prepare it. When it is ready, I will send a man and you will give him food” [2, p.241].

Although not everyone eats goose meat, they say it is very tasty. The saying “If you have not eaten goose, you do not know its taste” is not a coincidence. Most likely, this saying was invented by those who loved and ate goose meat.

In the legends of *Ashugh*, we also come across the names of a number of delicious dishes. For example:

“They cooked in a tandoor. They cut *hangal*, boiled black soil, cooked *kaledzham*” [2, p.470].

In this example, in addition to our national dishes, we also encounter the cuisine of other countries. Although the dishes prepared here are national, *Hangal* is one of the dishes of Georgian cuisine.

Seven days before the harvest, they say, “Respect the harvest” and make halva, cook seasonal dishes and distribute them to the houses so that there is plenty of bread” [3, p.25].

Please note that some of the food can be distributed to the houses. In this example, suras, hadiths, verses, verses, etc. can be shown as dishes. The name of the torture we are talking about is different in our dialects and is widely used in dialects as - jigatai, tangov, hot water, etc. The cooking

time of this dish is mostly in October-November. Because everyone cooks a roast for the winter. Then comes the torture dish.

Flour products also have a special place in our cuisine. The name can indicate *shekerbura*, *baklava*, *bread*, *thick*, *sugary bread*, etc. Many of these names are also used in Nakhchivan folklore texts. For example:

“The vizier went to the city. It has been a long time. He returned with a loaf of bread and food” [2, p.235].

“You slaughter a few sheep and eat their meat, spin wool for your face, weave warm clothes, wear a fur coat, bake bread from ear flour and go out in the spring” [2, p.57].

“His mother cooks thicker food and goes to the snow” [4, p.181].

We also see the evolution of food names in the games. For example:

Muhammad’s grandmother

Bread baked with sugar.

In this length

Brevity at this height [4, p.627].

The assortment of bread in our kitchen is very rich. We met several kinds of this in folklore genres.

Conclusion

In the course of the analysis, we found very few names of dishes in folklore texts related to the cuisine of other countries. This is also pleasing. It is commendable to see and observe our national cuisine in folklore texts that reflect our ancient culture and spiritual values. It seems that the food of other countries, which influences our daily cuisine, could not but influence our folklore. The more conservative our people are in protecting their material culture, the more conservative they are in carrying out the mission of preserving and transmitting our spiritual culture to the future.

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